MS 258 [462] deposit naturally acquires the shape of the pot, which is finally overheated and bursts, while the salt block remains intact.

When the salt is finally prepared, the family group returns to the village. The temporary installations are abandoned and may be used by other families who may do with them as they please.

MS 258 422 The salt is divided into two parts.

One part makes up the family reserves, reckoned according to the needs of each family in the group, clan, or village which undertook the exploitation. The rest is divided equally among all the members who took part in [110] the harvest, except that the chief and the woman who was in charge of the burning receive double shares.

The salt reserved for family needs is used in the preparation of food and remains the inalienable property of the family. The share distributed to the participants in the undertaking becomes their private property.

MS 258 422 435 Each one of them, man or woman, disposes of his share as he sees fit. Most often the natives use this as trade goods. Among certain tribes, notably the Mosengere, Wadia, Basakata, and Bobaie, the salt blocks are used as currency or as a common trade item whose value is determined by the weight.

MS 258 435 Before our [Ed., European] penetration into the region and more especially before the introduction of legal tender and its imposition by the administration, salt played a much more important part in the economic life of these primitives.

M 326 At the present time, it is used only in local transactions. The blacksmith and his family, for example, never participate in the preparation of salt. He exchanges the products of his trade, knives, arrowheads, or spearheads, for the stock of the salt makers. [111]

M 437 It even quite frequently happens that the salt makers sell their surplus as a mere commodity to the highest bidder. They bring it to market, display it for sale, haggle about the price in the same fashion as they do for manioc tubers, smoked fish, smoked meat, or baskets of peanuts.

M 422 562 It is singular and interesting to note that the proceeds from this sale do not entirely go to the woman who owns the salt.

M 422 562 [Ed., an example given by the author, from the third paragraph, page 111, through the fifth paragraph, page 114, is not translated.]

[114] This clearly shows that the proceeds from the sale of salt, the property of the woman, belong in equal shares to the husband and wife: to the woman because of her work, to the man because of his trouble and travel to put the product on sale.

Among the Wadia, Tumba, Bobaie, Basakata, and Balesa, I had the opportunity to observe the same fact. As long as the woman herself goes to sell her part of the communally made salt, she keeps all the proceeds of the exchange, but according to

S [258]

Fig. 64. Evaporation of Water Saturated with Salt, among the Basakata.

native custom, when the husband is entrusted with the sale, he is entitled to part of the proceeds.

M 454 562 422 The proceeds, however, are not divided immediately after the sale. The total sum is put in a safe place, a hiding place known to both husband and wife. The couple accumulates the mitakos [Ed., a kind of metal currency]; they hoard them until the day when they both agree to divide them. Custom gives one quarter to the man and three quarters to the woman. [115]

M 258 476 This custom does not exist among the tribes east of the Balesa. Salt grass cannot be gathered there, because it is very sparse in the region. The trunks of banana and palm trees and the

to be touched. Even if the belonga and other payments total less than the bride price, nothing can be subtracted from the bosóngo. It must always be returned in its entirety.

As to slaves or domestic animals, not only are they subject to the reimbursement law, but in addition restitution must be made of all their progeny, even when it includes several generations. This regulation applies to the maternal line (compare it with the ancient Roman adage: partus sequitur ventrem). Hens and ducks are excepted, however.

To indicate that each side must make restitution of absolutely everything that has been paid, the Nkundó use the expression: lá nsongi lá lotéd, "even the needle and the tiny razor."

[409] The reimbursement of the bride price in a case where the woman is returning to her first husband is governed by no special rule. The second husband simply obtains restitution of what is due him. The wife's family often appeals to the first husband's generosity in order to hasten the reimbursement.

If the woman leaves her second husband as well as her first, without the latter having been previously reimbursed, restitution is made to both.

We have seen that the first husband can seize his rival's bride-price valuables as indemnity for the damages the latter has caused him. The woman's family is not required to return those valuables, since they have not received them. This affair therefore does not concern them and involves only the two rivals. In spite of the first husband's every right, such an action often resulted in war. Because of the fear of quarrels and other unpleasant consequences, this custom is no longer practiced. Nevertheless, the idea is not dead as the following case shows. It occurred in 1932.

Engóngó de Lǒngá (Nkóle) made the acquaintance of Bosénjá, daughter of Bokelé wǎ Yelemeya of Ntómbá (Wǎngatá). She was married to a Lǒnga (Ekonda) laborer named Isongó, a native Boíngi, but left her husband to follow her new lover. The latter paid the ikulá -ndanga (9 rings and 35 francs). After a certain number of months, the union broke up. Bosénjá was found unsuitable as a wife. Among the faults with which she was reproached was a lack of affection for her fiancé's mother and other relatives, and a

Nkundu

613 member. In the case of common use or of an exceptionally good
423 yield (large game, a rich haul of fish, large yield from a particular cultivation of common property, such as palm beer), these are divided by the clan leader and their respective shares allotted to all members.

613 Personal property consists of the hut and the tools of the man, the
422 furniture of the woman, and the domestic animals. These are movable and can also go out of the clan through inheritance. Should they leave their husbands, married women may taken with them whatever they have received or inherited personally from their wive.

421 In contrast to the economic property of the clan, there is the dotal
413 or capital property, the marriage settlements, which do not have
583 economic, but only legal value. They represent the rights over people. In the first place we find those persons who themselves are the source of rights: the marriageable girls (bibunanyi) of the clan /A/ and the substitutes for women married into the clan /A/—that is, the women who are married into the allied clan /B/ with the acquired bride price (nkita). /Ed. Clan A pays bride price for a woman from clan B, the allied clan. Then clan B uses this acquired bride price to obtain another woman in marriage, a "substitute." This substitute is nkita to
[567] the original woman./ In addition, there are the slaves who can re-
421 place a caput. In the second place, there are the titles which represent
413 a caput: the /153/ so-called dotal securities (baumba). These dotal securities or titles are kept by the clan leader and, with the knowledge of his immediate successor, hidden somewhere in the ground. With the approval of the clan council, he may also lend them out. These dotal possessions or rights are also common property of the clan and are used to procure a wife for the clan members, each in his turn.

The common ownership of the economic property makes possible the difficult sharing of woods and river, prevents the cutting up of the property, hinders the impoverishment and the proletarization of the poor, and insures the livelihood of all of the clan members. This common ownership has nothing more to do with communism than the common ownership of property in our nuclear families.

The dotal or capital property, the bride price titles, which have perhaps aroused the most indignant and lofty compassion of our civilized world, have less to do with buying and selling the wife then our own dowry and class system. They are permanent legal titles of the contract which is made between the clans of the couple on the occasion of the marriage. Our individualistic liberalism and mercantilism have regarded these legal securities only through economic spectacles and